IRISH 1798 COLLECTION

The Correſpondence between the Right. Hon. Lord Redeſdale, and the Earl of Fingall on the Catholic Queſtion, having appeared in ſeveral of the London prints, of the fifth and ſeventh February ; the Editor hopes will be a ſufficient apology for their being republiſhed here.

Dublin, February 11, 1804.

THIRD EDITION.

THE CATHOLIC QUESTION.

CORRESPONDENCE

BETWEEN THE RIGHT HON.

LORD REDESDALE,

LORD HIGH CHANCELLOR OF IRELAND,

AND THE RIGHT HON.

THE EARL OF FINGALL,

&c. &c. &c.

FROM THE 28TH OF AUGUST, TO THE 26TH OF SEPTEMBER,
1803.

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1804.

CORRESPONDENCE, &c.

(NO. I.)

FROM

THE RT. HON. THE LORD CHANCELLOR OF IRELAND,

TO THE

RIGHT HON. THE EARL OF FINGALL.

Ely Place, Dublin, Aug. 18, 1803.

MY LORD,

ACCORDING to your Lordſhip's requeſt, I have ſigned with great pleaſure, a warrant for your Lordſhip's appointment to be a Juſtice of the Peace for the county of Meath.

At this moment, my Lord, it is peculiarly important that every perſon intruſted ſpecially with the preſervation of the public peace ſhould know, and conſcientiouſly purſue, the ſtrict line of his duty. Your Lordſhip's diſtinguiſhed loyalty at all times, and on all occaſions, leaves me no room

to doubt that you will exert yourſelf to the beſt of your judgment for this important purpoſe; and the ſame diſtinguiſhed loyalty has probably marked out your Lordſhip, as one to whom nothing could ſafely be uttered tending to demonſtrate any diſpoſition towards the rebellious outrages, which of late produced ſuch dreadful effects, and excited ſo much alarm. But I fear there have been too many, in whoſe preſence and hearing, demonſtrations have been made and words uttered, which ought to have alarmed the minds of loyal men: and induce them to communicate the ground for that alarm, to thoſe in authority under the Government, and eſpecially to the Juſtices of the Peace in their ſeveral diſtricts: but who have thought fit to retain the impreſſion made in their minds within their own breaſts; and to leave the chance of diſcovery to other means. The perſons to whom I allude have principally been perſons profeſſing to hold the ſame religious faith with your Lordſhip, and over whom I moſt ſincerely hope your Lordſhip's high character may give you that influence which juſtly belongs to it.

It will be highly important, therefore, that your Lordſhip, in the diſcharge of your duty, as a Magiſtrate, ſhould take every opportunity of clearly ſtating and moſt ſtrongly inculcating and inforcing the great duty of allegiance; and that that duty is not confined to forbearance from open rebellion, or even from acts tending towards rebellion; that true allegiance is an active duty, requiring every man not only to ſuppreſs rebellion, when it ſhall ſhew itſelf in violence, but to diſcloſe to that Government, under which he lives

(whether

(whether he be a natural born ſubject of that Government, or a ſojourner, only under its protection), every thing which can raiſe ground for ſuch ſuſpicion of diſloyalty in others; and it is particularly important, that your Lordſhip ſhould, as a Magiſtrate, ſtate and enforce, that perſons knowing of a treaſonable purpoſe, who do not diſcloſe it, are guilty in the eye of the law of that crime which has been denominated miſpriſion of treaſon; and if they yield any kind of aſſent to the intended treaſon, they become traitors themſelves. Your Lordſhip's enlarged and liberal mind, diſtinguiſhing clearly between ſpiritual and temporal concerns, muſt feel that there can be no duty of religion contrary to the duty of allegiance; and indeed no man, however ignorant or prejudiced, can read the Holy Scriptures, without finding that the duty of allegiance to a Pagan Government was ſtrongly and repeatedly enforced by Chriſt and his Apoſtles, and eſpecially the latter, who found the Chriſtians of their times too much diſpoſed to conſider their faith in Chriſt as abſolving them from their allegiance to the country in which they lived, I am truly ſorry to ſay, that I fear in this country all who profeſs to be Miniſters of the Goſpel of Chriſt do not teach Chriſt's doctrine of allegiance to their flocks; and I particularly lament to find in the minds of men, who aſſume the higheſt rank amongſt the Miniſters of the Roman perſuaſion, the frequent uſe of language tending to raiſe in the minds of the ignorant an opinion that none are to be conſidered as members of the Catholic Church of Chriſt; that none therefore are to be eſteemed brethren in Chriſt; but thoſe who profeſs adherence to the See of Rome. Until the minds of men ſhall be brought to a different temper, until

the Prieſts of the Roman perſuaſion ſhall ceaſe to inculcate, that all who differ from them in religious opinions are to be conſidered as guilty of defection from the See of Rome, that is, as guilty of rebellion, including His Majeſty's ſacred perſon in that deſcription, it cannot be expected that vulgar men ſhould think themſelves bound by any tie of allegiance to a King, thus repreſented to them as himſelf guilty of a breach of what is termed a higher duty of allegiance. That liberty of conſcience which thoſe of the Roman perſuaſion deſire for themſelves, they ought to allow to others; and they do not allow that liberty of conſcience, but on the contrary, ſanction the worſt of perſecutions, whenever they treat any man ſincerely believing in Chriſt, the Redeemer of Mankind, as not a member of the Catholic or Univerſal Church formed by Chriſt and his Apoſtles, becauſe that man does not believe all that they believe, of the See of Rome, and of the doctrines taught by it. I can conſider no man, whatever his profeſſions of loyalty may be, as truly the loyal ſubject of a King, whom he thus holds up to his people as an object of diſaffection, nay of hatred, becauſe that King holds a different opinion in matters of religion from thoſe who adhere to the See of Rome, and becauſe he refuſes any obedience in matters temporal or ſpiritual to that See.

It will be your duty, my Lord, as a Juſtice of the Peace, to watch the preſervation of the peace with the moſt anxious attention; to reſpect no man whoſe conduct ſhall tend to diſturb it; to exhort all men by patience and forbearance, as well as by exertions, to uſe their utmoſt endeavours to preſerve

preſerve it. And, however anxiouſly they may wiſh or a change in the eſtabliſhment provided by the law of the land for the maintenance of religion; however conſcientiouſly they may think that the end of religion would be better anſwered, by putting thoſe of the Romiſh perſuaſion in the place of thoſe of the Proteſtant faith; they cannot, conſiſtently with the duties of their allegiance, purſue that purpoſe, by abetting or even by declining to reſiſt and ſuppreſs the rebellious conſpiracy formed for that purpoſe. I have no doubt that the firm and diſtinguiſhed loyalty, which has marked your Lordſhip's character in every other ſituation in life, will guide your ſteps in the diſcharge of your duties of a Magiſtrate. May God, to whom alone all our errors and imperfections are known, protect and guard you, and lead you to that end which will moſt accord with the beneficent purpoſe for which the office of magiſtracy was intended; and for which alone I am perſuaded you prevail on yourſelf to undertake ſo arduous a charge under circumſtances of ſo much difficulty.

I have the honour to be, with the moſt ſincere reſpect and eſteem, my Lord,

Your Lordſhip's faithful humble Servant,

REDESDALE.

To the Right Hon. the Earl of Fingall, &c.

(NO. II.)

ANSWER TO THE FOREGOING

BY THE

RIGHT HON. THE EARL OF FINGALL.

Great Denmark-ſtreet, Aug. 19, 1803.

MY LORD,

I HAVE the honour to receive your Lordſhip's letter, and am much obliged to you for appointing me a Magiſtrate of the county of Meath, at a time when the taſk is ſo arduous. I muſt beg leave to aſſure your Lordſhip, that nothing but my moſt anxious deſire to be uſeful, by every means in my power, would have induced me to ſolicit the commiſſion of the peace.

Permit me to return your Lordſhip my beſt thanks, for the very able and excellent inſtructions contained in your letter: it ſhall be my unceaſing endeavour to prove myſelf not unworthy the truſt confided to me, for which I ſhould feel myſelf ve y ill qualified, if I did not underſtand the duties of active loyalty, to be exactly ſuch as they are laid down by your Lordſhip. I have always been taught,

that

that that man was a traitor, and violated his allegiance, who concealed any plot againſt the State: to this opinion, all thoſe who profeſs the ſame religious faith that I do, are bound by the moſt ſolemn pledges: I am very ſorry any have deviated from it; they cannot be, I am perſuaded, thoſe remarkable for their religious and good conduct. It gives me much concern, and I ſhould be extremely ſorry, were it generally conceived that your Lordſhip, the perſon to whom the Catholics of another part of the United Kingdom never ceaſe expreſſing their obligations; with your ſuperior talents, enlightened and liberal mind; holding the high ſituation you do in this country, with ſo much credit to yourſelf, and advantage to the public: ſhould have an opinion in any degree unfavourable to the Iriſh Catholics.

My Lord, the Catholic Religion is the ſame everywhere. I very reluctantly enter on the ſubject. Religious diſputes I have always conſidered the greateſt misfortune any country could experience. I muſt, however, beg leave to ſtate to your Lordſhip, what I have always found to be the conduct and faith of the Catholic. I need not ſpeak of his attachment to, and reſpect for, an oath; were he leſs delicate, why ſhould he labour under any excluſion now, or have ſuffered many years of penal reſtriction? I muſt ſay, I never heard a Catholic wiſh for the overthrow of the Proteſtant Eſtabliſhment, and ſetting up in its place one of its own religion. This was not, as is well aſcertained, the object of the promoters of the rebellion in 1798: nor do I believe it was that of the ruffians and murderers who diſgraced this country on a late occaſion. The Catholic is ready at this moment to ſacrifice

his

his life, his property, every thing dear to him, in ſupport of the preſent Conſtitution; in defence of that beloved Sovereign to whom your Lordſhip does not ſeem to think we look up, with that veneration, gratitude, and attachment, which I aſſure you we do. The Catholic wiſhes no other Family on the Throne; no other Conſtitution; but certainly wiſhes to be admitted, whenever it ſhall be deemed expedient, to a full ſhare in the benefits and bleſſings of that happy conſtitution under which we live; a participation which I truſt we have, and ſhall continue to prove ourſelves not undeſerving of. Catholic loyalty and allegiance, I need not tell your Lordſhip, would oblige every one of that perſuaſion to reſiſt and repel, even the head of the See of Rome, were it poſſible to ſuppoſe that the uſurper who now diſturbs the peace of the world, could ſend him here with his invading armies. My Lord, the doctrine of allegiance is perfectly underſtood, and unceaſingly preached by the Catholic Clergy. I have juſt ſeen an addreſs in the newſpapers, from Dr. Coppinger, to his flock at Cloyne, in which Catholic principles and allegiance are much more ably and fully explained and inculcated, than I could attempt doing. The late exhortation of the Rev. Dr. Troy, in Dublin, your Lordſhip has probably ſeen, and his character for diſtinguiſhed loyalty is known to every one. In the year 1796, when Hoche's fleet was in Bantry Bay, the Rev. Dr. Moylan publiſhed an addreſs to his people, for which, had the French landed, he would undoubtedly have loſt his head. Surely, my Lord, ſolemn pledges and diſtinguiſhed acts of loyalty, are the beſt proofs that can be given. I have, my Lord, taken the liberty of ſtating to your Lordſhip what I conſider Catholic

principles,

principles, and Catholic conduct. Standing in the situation I do, I feel it my duty to vindicate the Catholics from any unfavourable opinion entertained of them. That your Lordship should know, and properly appreciate their sentiments and conduct, is my only aim; and would, I am sure, be highly gratifying to them. I beg pardon for trespassing so long on your Lordship, but when there is question of the conduct and opinion of so large a portion of His Majesty's subjects, at the time every arm is wanting to defend the empire, you will, I trust, excuse me. I think I could not give your Lordship a better proof that I shall endeavour to merit the good opinion you are so kind as to entertain of me, and which I hope I shall never forfeit.

I have the honour to be, &c. &c.

FINGALL.

To the Right Hon. Lord Redesdale, &c. &c. &c.

(NO. III.)

FROM

THE RIGHT HON. THE LORD CHANCELLOR

TO

THE EARL OF FINGALL.

Ely place, Aug. 21, 1803.

MY LORD,

MANY parts of your Lordſhip's letter have given me much pain. I have no doubt that your Lordſhip has every feeling of Chriſtian charity towards thoſe who differ from you in religious opinion; but I have daily experience, that the ſame charity does not prevail amongſt a great many, who profeſs to be of the ſame religious perſuaſion with your Lordſhip. I am fully perſuaded, that the want of true Chriſtian charity, one towards the other, has been the real cauſe of all the unfortunate events which have of late diſgraced this country; and I think it the duty of every man, however he may differ in points of faith from others, to endeavour to impreſs the great doctrine of Chriſtian charity on the minds of all, as the only means of reſtoring peace to this diſtracted country. Your Lordſhip ſeems to imagine that thoſe inhabitants of

Ireland,

Ireland, who adhere in matters of faith to the doctrines of the See of Rome, are diſpoſed to diſcontent; becauſe, as your Lordſhip is pleaſed to expreſs yourſelf they are not admitted to a full ſhare of the benefits and bleſſings of the happy conſtitution under which they live. If your Lordſhip means they are diſcontented, becauſe they are not admitted to be members of either Houſe of Parliament; or to hold certain great offices; or becauſe they are excluded from the throne; I muſt confeſs, I cannot believe that the lower orders of the people in Ireland, amongſt whom the ferment principally prevails, have any anxiety on the ſubject, except as it may be raiſed in their minds by others: and your Lordſhip muſt allow that no diſturbances, of the ſame deſcription, are excited amongſt the Quakers, who certainly are liable to more diſabilities, for conſcience ſake, than thoſe of which your Lordſhip complains. I am afraid, or rather, I am perſuaded, that the difference ariſes from the different temper given to their minds by their religious inſtructors: that the Quaker is taught to live in charity with all men, whilſt thoſe who follow the See of Rome are unfortunately taught a very confined charity, being told they are excluſively members of the Church of Chriſt; and thoſe whoſe minds have not been enlarged by education or habit, feel it difficult to conceive how thoſe whom they are taught to conſider as not Members of the Church, can be deemed Chriſtians; and accordingly, your Lordſhip will find, upon inquiry, that the appellation of heathen is applied by thoſe to every Proteſtant. If thoſe who are conſidered as holding a higher rank in the prieſthood uſed their influence to correct

this impreſſion on the minds of the lower orders, we might hope, that by degrees they might be taught to conſider all who believe in Chriſt as their redeemer, though not adhering to the See of Rome, as their brethren in Chriſt; but unfortunately that is not the caſe. Dr. Troy, in his paſtoral inſtruction on the duties of Chriſtian citizens, publiſhed in 1793, holds up high the excluſive doctrine; which thoſe who think humility a Chriſtian virtue, in all reſpects moſt becoming ſo weak and fallible a creature as man, cannot but conſider as ſavouring of preſumption. Dr. Huſſey, in his paſtoral letter, publiſhed in 1797, expreſſes himſelf in a ſtronger language; and, indeed, it is difficult for a loyal ſubject to read that publication, without feeling, that, eſpecially at the time of its appearance, it could not tend to produce loyalty, or even ſubmiſſion to the Government of the country, in the minds of thoſe to whom it was addreſſed. Whilſt ſuch impreſſions, ſo excited, are rankling in the minds of men, very little regard can be paid to addreſſes of the nature to which your Lordſhip refers me. They are given to the winds, as long as the prieſts of the See of Rome ſhall think fit to hold up to their flocks, that all who do not yield obedience to that See are guilty of rebellion againſt it; are not to be conſidered as members of the Church of Chriſt; and therefore are not (in the eyes of the vulgar at leaſt) to be conſidered as Chriſtians. I am fully perſuaded, thatthoſe who liſten to their doctrines, will never bear Chriſtian charity towards thoſe who are ſo repreſented; and will never be loyal and dutiful ſubjects of a King, thus held out to them as himſelf a rebel. In fine, my Lord,

thoſe who clamour for liberty of conſcience (which in truth they have) muſt be taught to allow liberty of conſcience to others: and thoſe who deſire complete participation, muſt treat thoſe with whom they deſire to participate as brothers. Until, therefore, the Prieſts of the Romiſh perſuaſion ſhall think it their duty to preach, honeſtly and conſcientiouſly, the great doctrine of univerſal charity in Chriſt; until they ſhall, in all their inſtructions to thoſe under their care, repreſent, honeſtly and conſcientiouſly, all who ſincerely believe in Chriſt, the Redeemer of Mankind, to be brethren in Chriſt, however miſtaken they may ſuppoſe any of them to be in certain points of faith; until they ſhall teach their flocks that deſiring liberty to think for themſelves, they ought alſo to permit others to think for themſeves and not to murder them, becauſe they differ in religious opinions; peace never can be eſtabliſhed in the land; and the loyal addreſſes of Doctor Troy and Doctor Coppinger will, as I have before ſaid, be given to the winds. They can have no effect; they may indeed reach the eyes or the ears, but never will enter the hearts, of thoſe to whom they are addreſſed. There are parts of your letter to which I will not advert, becauſe I cannot without pain, or without given pain.

I have the honour to be, &c.

REDESDALE.

To the Right Hon. the Earl of Fingall, &c.

(NO. IV.)

ANSWER BY THE ARL OF FINGALL.

August 27, 1803.

My Lord,

I FEEL indeed much concern that any part of the letter I had the honour of addreſſing to your Lordſhip, ſhould have given you pain. You need not, I hope, my Lord, any aſſurance, that nothing could be more foreign to my intentions. This I took the liberty of requeſting Mr. Wickham, whom I had the honour of ſeeing this morning, to do me the favour of mentioning to your Lordſhip on the earlieſt occaſion. I merely ſtated to your Lordſhip what my own feelings were, and what I have always found to be the opinion of the Caholics. I do not apprehend, that in expreſſing any further wiſh of the Catholic Body, which it is impoſſible ſhould not be entertained, I hinted at any diſcontents; on the contrary, I did aſſure, and do now aſſure your Lordſhip, we are ready to make every ſacrifice, encounter every danger, for the defence of the King and Conſtitution, and for the preſervation of the peace. Thoſe who are moſt affected by any remaining reſtrictions, it is well known have never excited clamour or tumult; but have always been foremoſt in oppoſing them.

I cannot

I cannot attempt to vindicate all thoſe who have at different times addreſſed the Catholics ; but the late exhortations, I muſt beg leave to ſay, are intended and calculated to inſpire ſentiments of loyalty, obedience, and Chriſtian Charity : and they will, I truſt, have that effect. Such have been the inſtructions I have conſtantly heard given by the Catholic Clergy to their flocks. Nothing to excite ill-will or diſlike to any perſon on account of his religious belief, but the moſt perfect brotherly love and affection to all. Your Lordſhip will, I hope, allow me to repeat my regret, that any thing I have written ſhould have given you pain, or me reaſon to feel it, which I ſhould in a very high degree indeed, if I was conſcious of having intentionally advanced any thing that would appear improper or unreaſonable to your Lordſhip.

I have the honour to be,

FINGALL.

To the Right Hon. Lord Redeſdale, &c. &c.

(NO. V.)

FROM

THE LORD CHANCELLOR,

TO

THE EARL OF FINGALL,

Ely Place, Dublin, Aug. 28, 1803.

MY LORD,

THE high reſpect and eſteem I bear for your Lordſhip, whoſe loyalty and humanity have been at all times conſpicuous, and the manner in which your Lordſhip, in the letter with which I was honoured yeſterday, has expreſſed your regret, that any part of your former letter ſhould have given me pain, compels me again to trouble your Lordſhip with a few words. The pain I felt aroſe from an apprehenſion that I could not hope for ſuch a change in the ſentiments of thoſe of the people of Ireland, who adhere to the See of Rome, towards thoſe who refuſe obedience to it, as might lead to their living together in peace. In ſome parts of Europe, misfortune appears to have produced ſo much of humility, that the perſons who have occupied the choice of that See, have been inclined to bend towards countries in which ſome of its moſt important pretenſions have been rejected, and in this ſtate of humiliation, it might

have

have been hoped that a ſenſe of the weakneſs and imperfections of man might have been ſo far felt, as to lead the adherents of that See, in Ireland, no longer to teach their followers a doctrine ſo repugnant, as it appears to me, to the repoſe of mankind, as that to which I had alluded in my letter. I conclude from your Lordſhip's letters to me, that there is no perſon amongſt the adherents of the See of Rome, in Ireland, whoſe mind, however cultivated, however liberal in other reſpects, can be thought to conſider any perſons as Chriſtians, who refuſe obedience to that See. I conclude alſo, that the prieſts of that perſuaſion ſtill teach their flocks, that all who refuſe obedience, are guilty of a wicked rebellion againſt divine authority, which muſt produce their eternal damnation in the next world, and render them objects of horror and diſlike in this. As long as this doctrine (which, with all humility, I ſay it, appears to me to be repugnant to every idea of Chriſtian charity taught by the Scriptures) ſhall be preached to their congregations; and until thoſe congregations ſhall be taught that Proteſtants of every deſcription, although in their opinion in error on certain points, are to be conſidered as members of the Church of Chriſt, and their brethren in the faith of Chriſt, it ſeems to me, that there can be no hope that exhortations to loyalty and obedience to a Protcſtant Government will have any effect. Men of education and property may feel loyalty and obedience to ſuch a Government to be proper, or at leaſt expedient; but preaching to men of the lower orders, and eſpecially to thoſe without property, loyalty, and obedience, under ſuch circumſtances, cannot be ſincere, without ſuppoſing their

minds ſuſceptible of a refinement of which they are utterly incapable; and ſeems therefore to me to be either mockery or folly. Perhaps I am too preſumptuous in forming this opinion, but it ſeems to me confirmed by recent events, and I cannot otherwiſe account for the fact ſo generally aſſerted by the prieſts of the Romiſh perſuaſion, that during the late Rebellion, their exhortations to loyalty and obedience had no effect. I find it alſo confirmed by the circumſtances, that thoſe prieſts were, I preſume, utterly ignorant that thoſe under their inſtructions had ever conceived in their minds the horrid purpoſes which they manifeſted on the 23d of July, and which perſons came from all parts of Ireland with deſign to effect.

I have the honour to be,

With much reſpect,

My Lord,

Your Lordſhip's obedient humble ſervant,

REDESDALE.

The Earl of Fingall, &c. &c. &c.

(NO. VI.)

ANSWER, BY THE EARL OF FINGALL.

Great Denmark-ſtreet, Sept. 4. 1803.

MY LORD,

I MUST beg your Lordſhip will be kind enough to excuſe my not having ſooner acknowledged the receipt of the laſt letter you did me the honour to addreſs me, which has been occaſioned by my abſence from town for ſome days paſt. Honoured as I muſt feel by your Lordſhip's correſpondence, and the expreſſions of perſonal regard towards me contained in your letters, I am the more anxious to impreſs your Lordſhip with that favourable opinion of the perſons in this country who profeſs the ſame religious faith I do myſelf, which it has been my endeavour to prove to your Lordſhip they are deſerving of. Nothing but my wiſh to procure for them an object ſo deſirable, and my high reſpect for your Lordſhip, would have induced me to touch at all on a diſcuſſion of religious ſubjects: and not having been, I fear, fortunate enough yet to ſatisfy your Lordſhip's mind, as to the objections you make to our religion, I ſhould be glad, with your Lordſhip's permiſſion, to ſtate them to ſome of our ſuperior Clergy,

Clergy, who would, I am pretty certain, enable me to convince your Lordſhip, that our religious doctrine preaches charity and brotherly love to all mankind, without diſtinction of religion; true and ſincere allegiance to our good King: inviolable attachment to the Conſtitution and our Country; from an honeſt and conſcientious conviction, that ſuch is the duty of a good ſubject and a good Catholic, be the religion of the Monarch what it may. For my own part, my Lord, I cannot attribute the unfortunate ſituation of this country to any thing connected with matters of religious faith; Jacobiniſm, and French principles and politics, the want of morality, and the depraved ſtate of the human mind, are, I conceive, the ſources of our misfortunes: Religion may have been made a tool by wicked and deſigning people: this has often happened in every country, and is eaſily effected when religious differences exiſt. The diſtracted and melancholy ſtate we are in, every body muſt lament; how it is to be mended is a matter for the Stateſman; and ſurely it would be difficult to find an object more worthy of your Lordſhip's high talents and abilities.

I have the honour to be,

With the greateſt reſpect,

My Lord,

Your Lordſhip's very humble

And obedient ſervant,

FINGALL.

To the Right Hon. Lord Redeſdale, &c. &c &c.

(NO. VII.)

FROM

THE RIGHT HON. THE LORD CHANCELLOR

TO

THE EARL OF FINGALL.

Ely-Place, Sept. 6, 1803.

MY LORD,

I find myself as little qualified as your Lordship represents yourself to be, to discuss with the persons to whom you refer me the points you mention. I can only say, that the impression made on the minds of those of the lower orders, certainly does not correspond with the doctrines which your Lordship represents to be the doctrines of the religion you profess. I have no doubt that your Lordship heartily and conscientiously embraces and acts upon those doctrines; the whole tenor of your life shews that you have done so: but the whole tenor of the conduct of the lower orders of the people of the Romish persuasion shews, that such doctrine are

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not effectually taught to them ; and if I am to judge from the writings, as well as the conduct, of ſome of the higher orders of the laity, as well as of the clergy, I cannot believe that they are thoroughly impreſſed with the feelings which appear to guide your Lordſhip's liberal and beneficient mind. On the contrary, in many inſtances it appears to me, that the conduct of ſome high amongſt the prieſthood, is calculated to extite in the minds of thoſe under their care, hatred to their Proteſtant fellow-ſubjects, and diſloyalty to their Government. I am aſſured, from very high and very reſpectable authority, that (at leaſt in one diſtrict) the Prieſts, who were inſtrumental in ſaving the lives of the loyaliſts in the late rebellion, are univerſally diſcountenanced by their Superior : and that a Prieſt proved to have been guilty of ſanctioning the murderers in 1798, tranſported to Botany Bay, and ſince pardoned by the mercy of Government, has been brought back in triumph by the ſame Superior, to what, in defiance of the law, he calls HIS pariſh, and there placed as a martyr, in a manner the moſt inſulting to the feelings of the Proteſtants ; to the juſtice of the country ; and to that Government, to whoſe lenity he owes his redemption from the puniſhment due to his crimes.

It is ſtrongly reported, that the ſucceſſor to Dr. Huſſey (whoſe diſaffection was ſo manifeſt, that perhaps Government conſulted its diſpoſition to lenity much more than its duty, when it permitted him to return to Ireland) is to be a man alſo notoriouſly diſaffected. If the appointment is to be made in the uſual manner, at the recommendation of the higher order of your Clergy, I cannot think that much of loyalty is to be expected from thoſe who recommended ſuch a man. If

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the authority of the See of Rome ſuperſedes the ordinary recommendation, it muſt be recollected that that authority is now in the hands of France; indeed it cannot be forgotten, that your whole Prieſthood acknowledge obedience to one who is the vaſſal of France, who exiſts as a temporal Prince, at leaſt only by the permiſſion of France, the avowed enemy of the Government under which we live; under ſuch circumſtances, it cannot be believed, that any honeſt and conſcientious means have been or will be taken by the Prieſts of the Romiſh perſuaſion, to make the lower orders of the people, compoſing their congregations, loyal ſubjects of the Proteſtant Government of this country.

I have the honour to be, with the ſincereſt reſpect and eſteem,

My Lord,
Your Lordſhip's moſt obedient
And humble ſervant,

REDESDALE.*

To the Earl of Fingall, &c. &c.

* This letter was not anſwered. But after ſome interval the correſpondence recommenced, and four letters were interchanged; but as the latter have not got into circulation, the ſame motives do not exiſt for their publication, as for that ſeries now laid before the public.

FINIS.